THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

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SENSIBLE PARAGRAPHS ON FAMILIAR THEMES.

NOT a few thoughtful people are more or less exercised over the existence and increase of a certain class of social distinctions among members of the Church. There always will be certain divisions in the ranks of society, more or less distinct. They are formed involuntarily by a variety of causes, in verification of the old truism that, "birds of a feather will flock together." When the causes that lead to the massing of classes are improper, so are the results. When the least degree of the genius of ostracism is infused, the condition must necessarily be detrimental to the welfare of the community, as it is a bar to general consolidation. All distinctions in society, speaking from a Gospel standpoint, should be of a nature not to interfere with the unification of the whole.

When any one class of the community turns up its nose at any other portion of the social body, with an expression of, "I am better than thou," the attitude is simply abominable. This means that that particular class assumes to belong to the "best society." That such an assumption is made by some people professing to be Saints is beyond controversy.

There need be no hesitation in declaring that no such position can be taken upon a Gospel standpoint. It must be defined according to the ideas of the world at large. This standard from the latter quarter is defined without difficulty. The central and all-important qualification needed to entitle a person to belong to the "best society" is money. The manner in which he may have come into possession of the article cuts a comparatively small figure, so long as he has it. He may have obtained it dishonestly or otherwise, and may be causing widespread misery among his fellows. His morality is not a matter of much moment either. Wealth covers any defect in that regard almost as easily as it is to write the word "libertine" on a slip of paper and cover it over with a $20 gold piece, so it is completely out of sight. Wealth occupies the same relative position in society as charity does in religion—it "covers a multitude of sins." It serves as a fair substitute, in the same connection, for brains. Accord-

ing to the "best society" standard, it would not be the correct thing for a person moving in it to have broad sympathies, because they would cause him to take an interest in people who are poor; he would mingle with those outside of the pale of his class, and that would be exceedingly vulgar. He should move only in his own limited circle.

People who move in "upper ten" circles generally expect to receive the adulation of other people because of their social standing—that is, because of their money. To expect it on that basis is consistent, because no person who has any inherent qualities worth admiring would anticipate obtaining conspicuous distinction in such a way. The society man has to go outside of his interior personal qualities to find something he deems worthy of attracting adoration. Both the receiver and giver of worship from such a cause are in a pitiable, not to say contemptible position.

The Gospel social standard is the antipodes of the one just described. Christ is its type. He had no fine mansion—nowhere to lay his head. He had that, however, which the accumulated riches of ages cannot purchase—the wealth of the soul. His mind was adorned with the glittering gems of truth, which never fade. He had the priceless jewel of unlimited love, His sympathies being broad as eternity. He had that sentiment which finds a lodging in every great, noble and magnanimous mind—ineffable contempt for sham, hypocrisy and deceit. He believed in class distinctions, however, but his theory and practice — always harmonious — were based on the wealth that adorns the intellect, the heart and conscience. All men belonged, in his estimate, to the "best society," who adhered—to the extent of their power—to the eternal principles of righteousness, upon which the throne of Jehovah is established. It had no relation to the amount of earthly goods they possessed.

Those who create, claim or maintain class distinctions in the community of Saints on the basis of worldly wealth, are not in unison with Christ nor the spirit of His Gospel. They are taking a course that has been condemned in the covenants and commandments of the Church. The Saints have been warned by the Lord in the following words: "Beware of pride, lest ye become like unto my people the Nephites of old." To foster the ordinary "best society" idea in the community is to drift away from the genius of the truth, which is easily choked and finally obliterated by the pride of the world. It is especially pitiful to see young men putting up a claim of belonging to the "best society" on the *cash* basis, as it argues for them a fruitless future, because of a meagre conception of the relative value of money when compared with the wealth of the intellect, the conscience and the heart. Such a disposition is diametrically opposed to the spirit of brotherhood which belongs to the Church of Christ, and is not in unison with the genius of ordinary philanthropy. It is not cherished by a magnanimous mind.

The gregarious instinct will always lead people to form into groups, or classes. When the association is the result of intellectual, moral and religious affinities, the effect is generally beneficial. It has been the habit of people of advanced talents and culture in the world of letters, statesmanship, and in the circle of moral ethics, to form fraternal associations. This has been done largely without regard to the financial status of men of letters, the most poverty-stricken genius being as welcome as the profound thinker surrounded by wealth. Intimate fraternization of this character has been productive of excellent effects, men and women of advanced views obtaining, in a sociable way, the benefit of each other's opinions, thus being in a position to modify or enlarge their own. The benefit extends to communities at large, and even to the world, on which the truths evolved from men of advanced minds have a progressive effect. But this is classification upon the basis of intelligence and morality, and, if not too exclusive, is justifiable.

Among Latter-day Saints are people whose special delight is to dwell,

in thought and conversation, upon the beauties and glories of the religion of the Redeemer, not only in relation to its sublime theories, but also regarding its practical duties pertaining to the immediate concerns of life. It is natural that the gregarious instinct and the unison of spirit among that class should cause people so imbued to seek association with each other. But even in this direction exclusiveness should be avoided, as it is the duty of such people to awaken and keep alive, by kindly fraternization, a similar genius in those not so strongly disposed toward such a condition of mind. There is a vast difference, however, between associations formed among people connected with the Church, on the ground of mere worldly considerations, and those having mental and moral tendencies and conditions for their basis.

We have already cited the admonition of the Lord to His people to beware of pride, lest they become as the Nephites of old. How necessary the warning, lest the Church degenerate to some extent into the same deplorable situation reached by that ancient people from that cause. He has also enjoined them from engaging in vain and angry disputation, which create dislikes and divisions. It would be foolish and untruthful to deny that they are more or less indulged in. They are without profit, and can be largely if not altogether avoided. In differences arising among brethren, the spirit of conciliation is too frequently absent on both sides, or it may be only on one. The disposition to be "huffy," leading people to say, "if you don't like it you can lump it," is arbitrary and inconsistent. When people are unable for the time being to see alike, it is always proper for the party on one side to view the party on the other as a reasonable being, and consequently open to the effects of reason and explanation, which in most instances, when tendered in a proper spirit, will heal the division, if the person in the right takes that intelligent course. When, however, people are determined to lay aside reason on any point, to argue with them is of no more avail, as stated by a prominent thinker, than to administer medicine to the dead. It is the duty of every Latter-day Saint to avoid disagreements and disputations. By this we do not mean calm and deliberate discussion with a view to reaching a truthful and just conclusion on any subject properly introduced for consideration.

Ostentatious almsgiving appears to be a growing feature. It is to be hoped that secret charities are largely ahead in the race between the two ways of giving aid to the needy. In giving relief of this kind the first consideration should be the necessities of those who are to be the recipients, the next is the act of relieving distress purely for the sake of doing good. Those who do good without display are to be rewarded openly, but the higher phase of goodness would even lose sight of prospective reward, looking only to the production of an addition to the sum of human comfort. Where an ostentatious display is made of charitable acts for the purpose in the donor of creating a good repute for himself, or for any ulterior object, the Gospel part of the transaction, so far as relates to himself, is lost. Good actions of every kind should not be performed for the purpose of being "seen of men." There is a principle of moral philosophy in this subject, the contemplation of which is exceedingly profitable.

The importance of keeping the Sabbath day holy is not as prominent in the minds of the Latter-day Saints as a whole as it should be. One of the chief evidences of this fact is that an adequate proportion of the Saints do not put in an appearance at meetings where they can have the privilege of partaking of the Sacrament of the Lord's Supper. No member of the Church can keep spiritual life within him to any extent who neglects this duty when the opportunity of attending to it is afforded. If he partakes of it worthily, he will have no hardness of feeling in his heart towards any of his co-religionist, nor indeed any of his fellow-beings. The purpose for which he partakes of the sacred emblems of the atonement will

also impress upon his mind the necessity of following the precepts and examples of the Master. Neglect of this duty tends to cause forgetfulness in regard to what manner of people the Saints should be.

The production of good should be the absorbing pursuit of every Latter-day Saint. This involves the necessity of self-culture, that the ability to be useful may be ever enlarging. It is an excellent rule never to let a day pass without the individual being able to recall, at its conclusion, some action performed that has increased the sum of someone's happiness. In this way the humblest will be able to make the world better and pleasanter for his living in it.—*Deseret News.*

DUTY AND HAPPINESS.

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Duty and happiness sustain the relation to each other of cause and effect, by virtue of a law that is positive and immutable. Happiness is the great aim of humanity, an aim that is legitimate, the object being attainable by every intelligent being. How to obtain it is the lesson to be learned.

To be permanently happy, the conditions must be of a nature corresponding with the period of duration implied by that term—must be of an abiding, perpetual character, which neither time nor any of its vicissitudes can obliterate. Life's pleasures of a sensual nature, flitting and transient, passing with the hour, do not constitute happiness. This condition of the human soul only exists when there is nothing opposed to it that can give pain, sorrow, and afflict either body or mind with distressing thoughts and feelings.

Conscience must be at rest, which condition can only be realized by a faithful performance of duty. A guilty conscience cannot be a happy one. With every duty performed, no sorrow can attach to an appreciation of that condition. Happiness is as complete and durable as the conscience is eternal.

Like all things else that relate to man, his joy and happiness are not complete without being adapted to, and covering all the wants of his spiritual nature. This demands a knowledge of, and the faithful performance of spiritual duties. The lesson of duty is the great and important one which has to be mastered to secure that happiness which is an element of intelligence, light and love, and coexistent with them. It may truthfully be said, that eye hath not seen, ear hath not heard, neither hath the heart of man conceived the extent of the provisions made for his eternal enjoyment. Happiness is an essential element of all glorified intelligencies, the companion of light and truth.

A man without faith in God—without any idea of his spiritual relation and consequent obligation, fails in all the conditions of permanent or endless enjoyment. He has no hope of a final reward, no assurance of bliss beyond the present, no capacity to enjoy something which he is not in the least prepared to appreciate, having never sought for nor desired it.

Man must not only have faith in God, but he must make his acts an expression of the divine will; they must be in harmony with the divine law. That law is founded in love, and the keeping of it produces love, which is ever the result of all right, moral action. Love is the emotion that produces happiness, and our evidence of love to God is in the keeping of his law—which is our duty.

The injunction to love our enemies is one for our happiness, as hate is inconsistent with peace of mind—with happiness. If envious of another's condition and estate, we are dissatisfied with our own, and necessarily miserable.

To secure happiness the moral powers must be cultivated on the divine plan, and man must live up to his moral judgments. He must exclude all that train of evil passions which spring up in evil minds, such as envy, hatred, malice, anger, ill-will and revenge. To indulge in such feelings is to inflict self-torture, with-

out injury or pain to the object of them. By so doing, we take consuming fire into our own bosoms, and burn up our own peace of mind. Love is the result of right moral action, and when hatred arises there is something wrong in the soul. Under the influence of these evil passions, man cannot do his duty—cannot look upon his worst enemy with only emotions of compassion for his errors and his fearful end.

This duty, then, of excluding all evil passions and giving them no control over us, as required by a divine law, when faithfully observed, brings all the peace and happiness to man that moral action and spiritual development can command.

Man's duties are many and varied. They furnish a life-long lesson, a marvelous experience, and elevate those who do the things required to a spiritual dignity not now comprehended—to a Supreme Being.

To enumerate these duties would only be to indicate so many channels through which happiness may come to the human soul; that happiness which is as pure and enduring as the love of God.

There are not only duties to God, duties to self and to fellow man, but duties growing out of every condition and position in society, that we may perchance choose or be placed in; duties of the present and those that relate to the future, each constituting a door through which happiness may come to man.

It is only a depraved, perverted soul that cannot make this discovery, one more valuable than mines of gold, or wealth of worlds; neither of which can contribute to man's permanent happiness, only as means used for the happiness of others here in time.

Man who performs his duty to himself lays a foundation for a perpetual increase of every good thing; of intelligence, wisdom and knowledge, and with them power and dominion. He first performs his duty to God, and by so doing secures the right of access to all realms of time and space, of knowledge, light and truth, and as a dutiful son he inherits with the Father. His rights, however, may exist to liberty of action, to happiness and exaltation, but these rights are profitless if allowed to lie dormant and are not assumed and acted upon by the rightful claimant. The one who hid his talent and did not use it, as was his right, was at last deprived of it, reprimanded and dishonored. If the parable truthfully represents his condition, it was far from being a happy one. He failed to do his duty.

Companionship is necessary to our happiness. We are social beings, and the companionship of a wife is the most sacred and profitable that earth affords. The love of home is heavenly. The endearments of family are indescribable. The fatherly instincts brought into active use are intensely happifying, and no other family word implies so much goodness as "mother."

Of all the duties of life, no act or labor of man is fraught with such infinite consequences as that by which he places himself legitimately at the head of a family, as father, with all the responsibilities that attach to that position.

A fruitless life is a useless one, and the husbandman's vineyard has been cumbered for naught. The final end of a barren tree is to be cut down and cast into the fire—the doom of all those who fail in the duties of this life. They perish without hope of happiness in the life to come.

S. W. R.

Debts and duties would be nearly synonymous words were it not that custom has associated the word "debt" so closely with money as almost to confine its use to that alone. Every duty is however really a debt—that is, something which we owe and ought to pay. It may be money or it may be service, it may be justice or mercy, command or obedience, protection or friendship, reverence or love; whatever it be that comes to us as an obligation to be met, a duty to be performed, is also a debt that is owed, which a healthful conscience will not desire to repudiate.

UTAH NEWS.

(Summarized from Territorial Papers.)

A new monthly to be called *Zion's Home Monthly* is about to be issued in Salt Lake City by H. W. Naisbitt.

Miss Haslam, of Salt Lake City, a young lady 19 years of age, received severe injuries while coasting, one evening; one limb being broken, and several bruises inflicted.

The Territorial Supreme Court, Salt Lake City, on Wednesday, Jan. 18th, refused to allow an appeal from the appointment of a receiver in the suit of the government against the Church.

Charles McCarthy, of American Fork, who is serving a term for refusing to repudiate one of his two wives, was permitted by Marshal Dyer to attend the funeral of one of his children, Saturday, Jan. 14th.

A large force of men are employed storing and shipping ice at Battle Creek Station, Utah Lake. The crop is good, twelve inches thick. Huge icebergs are to be seen on the lake, the result of high winds.

At Pleasant Grove, Jan. 14th, Mrs. Mary Ann Pratt celebrated her 79 years. The lady has been closely identified with the Latter-day Saints from the beginning, sharing their joy and sorrow.

The weather in Logan is the most severe experienced in many years. The thermometer has been down to forty-two degrees below zero, and the general condition of the weather there is ten below, all the time.

The roof of the Thirteenth Ward Assembly Hall, Salt Lake City, caught fire on Sunday morning, Jan 15th, but the blaze was discovered before the fire had made much headway, and it was soon extinguished. The damage done was slight.

Edward Callister, of the Seventh Ward, Salt Lake City, died Monday, Jan. 16th, at six o'clock. He had been a resident for over thirty-five years, and was greatly esteemed. He was sixty-four years of age. He had been failing for some time past.

On Tuesday, Jan. 17th, the party searching for James Baxter, who was carried away by a snow slide, near Park City, on Jan. 15th, were successful in finding the body. From the condition in which it was, they concluded that he must have been killed almost instantly.

A force of deputy marshals went to Mill Creek, Salt Lake County, and arrested Carl Capron, who is about 70 years of age. The old gentleman is also quite lame, so the deputies left him at his home until warmer weather sets in. He is charged with having lived with two wives.

A boy named Moroni Thomas, while amusing himself in the Nineteenth Ward, Salt Lake City, on Sunday, Jan. 15th, had his tongue frozen to a wagon wheel, from which he could not released himself. On assistance being brought, his tongue, which was swollen greatly, was cut from the wheel with a knife.

A Salt Lake City correspondent to the Ogden *Standard* says: "The Salvationists have been driven into their barracks. What no other power seemed able to cope with, the frigid atmosphere has at last tackled and overcome. Now people are beginning to receive the cold weather with some degree of resignation."

On the evening of January 14th, it was discovered that the roof of the Salt Lake City jail was on fire in the rear. The alarm was sounded, the force brought out and the flames were quickly subdued. The prisoners were placed in the dining hall till the excitement was over. The loss is slight. The origin of the fire is not at present known.

The following has been sent to the Legislative Council:

UTAH TERRITORY.

Executive Office, Salt Lake City, Jan. 16, 1888.

To the Honorable The President of the Council.

SIR:—I hereby nominate to the Legislative Council, Arthur Pratt to be Auditor of Public Accounts, Bolivar Roberts to be Territorial Treasurer, and respectfully request the advice and consent of the Council to said appointment. I am very respectfully, CALEB W. WEST, Governor.

Word reached Salt Lake City of the shooting at and wounding of two "Mormon" Elders, which occurred on December 23rd, in Rockbridge County, Virginia. An old enemy of the Latter-day Saints, Jack Ramsey, armed with a shotgun, waylaid Elders Milo H. Hendricks, of Richmond, Cache County, and John W. Tate, of Tooele, and shot at them. Both of the brethren were wounded in the legs; Brother Tate received sixteen shots, and Brother Hendricks eight. The latter was most severely injured, and is still confined to his room, though he is rapidly recovering and will soon be around again. Elder Tate is now able to be about. No permanent injury will result to either of the brethren, who are being kindly cared for by the Saints in that section.

On New Year's Eve, at Franklin, Idaho, Brother Samuel R. Parkinson gave a supper to over one hundred people. He invited all those that are made widows through the nefarious Edmunds bill, and all the widows in the Ward; also the old folks, from 60 years and upwards, irrespective of creed or color. He furnished a four horse team and sleigh and gathered up all the old people and had them taken to his house. At about half past four o'clock the guests were called to order and prayer was offered up by his son, President George C. Parkinson, after which all over seventy-five years were seated by Brother Samuel C. Parkinson. The oldest at the head of the table and so on down to the youngest. There were forty-five persons seated at the first table; the oldest one was 82. A blessing on the food was asked by the oldest brother. The tables were loaded with all that could be desired. After getting through with the first table, the second was set, and forty more were seated and refreshed themselves with the good things that were before them. After they had satisfied themselves, the third table was set and all the family of Brother Parkinson, who had waited on the guests, seated themselves and partook of the good things that were prepared. After all were made happy by the rich treat, the tables were cleared, and singing, speeches and dancing was the order of the evening. It was a time of refreshing which will be long remembered by all that were there.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 13, 1888.

MISSIONARIES AND THEIR TREATMENT.

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MORMON missionaries in the Southern States are having rather a hard time of it with riding about on rails and wearing suits of tar and feathers, but every convert is a gain of one, and they are probably paid by the head for their work.

Such are the remarks of the *Detroit Free Press* on the reported mobbing of some of the Elders of the Church of Jesus Christ of Latter-day Saints in the Southern States. We must confess that the coarse, not to say brutal, remarks awakened a train of serious reflection. These "Mormon missionaries," spoken of so lightly by the *Press*, are men who have left home with all its pleasant associations and endearments; have sacrificed business interests of more or less importance, or left desirable situations in offices and workshops; have paid their expenses to their respective fields of labor from their own private purses, and their traveling expenses, together with the means for their clothing and sometimes their food while absent on their missions will come, for the most part, from the same source. They go out into the world where people are deeply prejudiced against them, and whose hearts are filled with bitterness towards them and the cause they represent, because of the persistent misrepresentation of both their cause and people. Consequently they are either met with studied indifference or contempt, scorn or ridicule; or else by violence more or less severe. The latter is manifested sometimes in blood-curdling threats, sometimes in banishment from certain districts, at others by imprisonment. But these forms of treatment generally occur in European countries. In the United States tar and feathers are frequently resorted to, sometimes accompanied by cruel beatings; and it has occurred several times that "Mormon" Elders have been shot down in cold blood; so that when one leaves his home on a mission it is understood that he takes his life in his hand. What is the incentive that prompts him to make all this personal sacrifice of the social joys of home and business interests, and brave the ridicule of a prejudiced world, to say nothing of their insults, taunts, abuse and violence? The *Detroit Free Press* can suggest no other incentive than that the Elders receive so much per head for each convert. We mention this here because there is a general impression among those unacquainted with the spirit and genius of our religion, that under-

lying the labors of the Elders who perform missions is some selfish, sordid motive.

The generation in which we labor is so conscious of its own selfishness and cent per cent system of doing things, that it cannot work up sufficient generosity to accord to the actions of others the quality of disinterestedness. Seldom making any personal sacrifice to benefit others, the men of to-day think it incredible that others should sacrifice business prospects, to say nothing of home comforts, merely for the purpose of benefiting their fellow men; and that, too, by preaching a Gospel that is everywhere reviled, and which will bring down on their uncovered heads a storm of abuse, and perhaps violence. Such conduct is an enigma to this generation; and the only solution it is capable of suggesting is that it is done for a price, payable in cash. It would be difficult we think to find men, dear as gold is to them, who would pass through the experiences, the toil, the suffering and the dangers which are the common lot of the "Mormon" Elders, for a consideration to be paid in pounds, shillings and pence.

Then if men paused a moment, long enough to ask where the money is to come from to pay so much per head for converts to the "Mormon" faith, the absurdity of the idea would become apparent at once. Though blessed by the Lord with comfortable homes, and by economy and industry situated to supply all their reasonable wants, the Latter-day Saints possess no such fabulous wealth as is attributed to them. A strong force of Elders are kept in the missionary field, and it would be out of the question for the Church to keep them there if they had to be paid a reasonable remuneration for their time. This missionary work in connection with the Church of Jesus Christ in these last days is not a thing that has just sprang into existence. It has been connected with the work of God from the beginning. It has been going on for fifty-seven years, and there seems no abatement in the zeal respecting missionary labor. The Elders respond as promptly to the call to-day as they did fifty years ago. No whipping or spurring is required to supply the fields of labor with the requisite number of Elders to carry on the good work. Every young man who grows up a faithful member of the Church looks forward to the time when he will be called upon to go on a mission to preach the Gospel to his fellow man; and seldom—very seldom is there a request to be excused—and all that would be necessary to escape what would naturally be regarded as a disagreeable task is to ask to be excused. We said there appeared to be no abatement of the zeal respecting missionary labor, indeed the zeal and earnestness is increased rather than diminished of late years, and to be called on a mission is invariably regarded as an honor in the "Mormon" community. It is an evidence to the man receiving the call that he is regarded as being honest, chaste, truthful, prayerful, charitable—in fact, that he possesses all those qualities of heart necessary to enable his brethren to recommend him to the world as a man of God, worthy of their confidence and esteem, and competent to lead them in the ways of life.

The labors of the past fifty years of the "Mormon" Elders in the missionary field it seems to us should have been sufficient to convince their fellow men of their earnest sincerity; for their zeal in this matter has been no flickering rush-light, it has been like the steady rays of the summer's sun. And no

matter how much in error they may be esteemed by the world, their self-sacrifice, their devotion to what they consider the best interests of humanity should secure them from such barbarous treatment as that alluded to in the *Free Press*, especially in this age of boasted enlightenment, when Reason and Truth, if allowed fair play, will, in time, laugh Error out of the arena of public thought, and so discomfort it that it will beat a hasty retreat into obscurity.

At any rate the experience of all ages testifies to the futility of such measures as abuse and violence in correcting what are esteemed to be errors in religion. Taking into account the experience of the human race, the poet may well exclaim—

> How strange a thought, that stripes should change the mind,
> Correct the judgment and reform mankind.

And it will be found that storms of abuse and persecution will be just as useless when arrayed against "Mormon" missionaries as when leveled at Protestant reformers. They will call to mind the fact that the servants of God in former dispensations

Had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth (Heb. xi, 36—38).

They will remember also that the Master hath said:

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. * * Woe unto you, when all men speak well of you! for so did their fathers to the false prophets (Luke vi, 22, 26).

And again:

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord (St. John xv, 18—20).

From all these sayings the "Mormon" Elders will derive comfort in their afflictions, for they will see that their own experience in banishments, whippings, imprisonments and martyrdoms, is but a repetition of what the servants of God have had to endure in former ages of the world; and the more severe the persecutions, the deeper into the heart will be driven the conviction that they are not of the world, and are called upon to walk in the footsteps of the prophets of God who have preceded them.

But what is the real incentive prompting these men to make these sacrifices, and endure the ridicule and abuse of their fellow men? Why, simply this: The faithful Elder of the Church of Jesus Christ of Latter-day Saints knows that God has spoken from heaven; that the Gospel of Jesus Christ in its fullness and power has been restored to the earth; that heavy judgments are hanging over this generation, and are about to burst upon it for its unrighteousness; he knows that he and all that are his have been blessed with

a forgiveness of sins and a reception of the Holy Ghost through obedience to this Gospel; he knows that he is reconciled to God, and come weal or woe, life or death, he has a glorious assurance of eternal happiness in the presence of God and all good men. This assurance has brought peace and happiness to his heart, and made the trials, perplexities and sorrows of this life to be regarded only as one may regard the fleecy cloud which but for a moment partially obscures the brightness of the summer's sun. Conscious of deriving these benefits from the Gospel themselves, the Latter-day Saints are anxious that their fellow men should share in them, and therefore the Elders willingly respond to the commandment given of God to the authorities of the Church, to preach this Gospel of the kingdom in all the world. It is a noble desire to bless their fellow men that is the main incentive which prompts the "Mormon" Elders to perform their missions, whether the world believes it or not.

There is, however, another consideration which enters into their work. To them is delivered a dispensation of the Gospel, with authority from God to administer in the ordinances thereof, and to proclaim His will and purposes respecting the inhabitants of this earth; and they have been instructed to warn mankind of approaching calamities. This authority from God has brought to them serious responsibilities. When the Prophet Ezekiel was sent of God with a message and warning to Israel, the Lord said to him:

> Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand (Ezek. iii, 17, 18).

A like responsibility is resting upon the servants of God in this day; and it is to remove that responsibility by faithfully discharging their duty as men holding authority from God, that the despised "Mormon" Elders are facing the frowns of a bigoted and deeply prejudiced generation; and in the face of ridicule, threats, and deeds of violence, sometimes resulting in their being murdered, they are preaching the Gospel of Christ, and faithfully delivering the word of God to the children of men. To paraphrase a passage from Paul we may say, Being reviled, they bless; being persecuted, they suffer it; being defamed, they entreat: and it will yet be learned by the world—and doubtless to the astonishment of many—that they have reviled God's servants who but faithfully sought to benefit their race. R.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—H. M. Gorman, 5s.; Swiss and German Mission, 5s. 7½d.; Wm. Scott, 6d.; Charlotte Joy, 1s.; William Dalton, 1s.; Norwich Conference, 1s.; John John, 1s.; Bertha Bishop, 9d.; Mary A. Evans, 1s.; Wm. Evans, 5s.; Catherine Evans, 1s.; Henry Evans, 1s.; George Scorey, 1.; Wm. Bennett, 2s. 6d.; Emma Freeman, 6d.; Benjamin Lawrence, 6d.; Emma McCardwell, 6d.; A Friend, 1s.

RELEASES AND APPOINTMENTS.—Elder Joseph D. Reynolds is released from laboring in the Manchester Conference, and appointed to labor in the Sheffield Conference.

Elder Robert Parker is released from laboring in the Liverpool Conference, and appointed to labor in the Manchester Conference.

FACTS AND EVENTS.

The well known copper-mining district of Rio Tinto has been thrown into the utmost confusion by a sanguinary struggle between soldiers and civilians, arising out of a labor dispute. Twenty of the civilians were killed in the riot.

THE WORLD'S COAL.—The coal output of the world is 409,000,000 tons annually, of which the United States produces 106,000,000, Asia, 6,000,000 and Africa 200,000. Europe produces 72 per cent. of all, 295,000,000 tons. The average per head of population is 225 pounds per year.

The secret treaty of alliance between Germany and Austria entered into in 1879 was published on the 6th inst. by the consent of both empires. In the estimation of the high contracting parties the crisis in European affairs required the publication of this treaty as a note of warning to Russia.

The *Kreus Zeitung* learns that the Russian frontier towns in the neighborhood of Konigsberg have, during the last few days, each received a garrison consisting of one regiment of infantry in addition to those already stationed there. The fortifications near Kovno are now completed, and afford room for 300,000 men.

At a meeting of the General Council of the Glasgow International Exhibition, the Lord Provost (Sir James King) said the exhibition would be the largest in the United Kingdom since 1862. Fourteen hundred exhibitors had been awarded space, and the amount received as revenue was £42,000. The guarantee fund was £300,000. The electric light in the grounds of the exhibition would be equal to 1,100,000 candles. The Queen Mary Exhibition, proposed to be held in Edinburgh, is to be transferred to Glasgow.

It is reported from Constantinople that the Sultan has become very uneasy at the movement of Russian troops in Asia Minor, and that representations on the subject have been made to the Ambassador of Great Britian and Austria-Hungary. There is no cessation of the armament in Poland and Bessarabia. Eight large magazines are being built at Keemenetz. Trenches are being opened round Dulno, and huts for 40,000 men have been erected there. The commissariat in Bessarabia has been ordered to supply provisions and fodder for an army of 200,000 men

DEBT OF THE CITY OF NEW YORK.—Mayor Hewitt's annual message shows an increase in the New York city debt of nearly 3,000,000 dols., while for the year 1888 increased appropriation of over 2,700,000 dols. are called for. Of the increase (in appropriations, 546,000 dols. is for new buildings and repairs. The chief items of the increased expenditure of last year were, for the new Aqueduct, 8,500,000 dols.; for a bridge over the Harlem River above High Bridge, 1,400,000 dols.; to meet deficiencies in the collection of assessments, 1,000,000 dols. The total debt of the city at the close of the year was 132,823,066.15 dols., while the sinking fund holds 38,404,310.15 dols. The credit of the city is excellent. The estimated value of the real estate for 1888 is 1,306,310,133 dols., and of personal estate 257,000,000 dols., making a total assessable value of 1,563,310,133 dols.

EXTRAORDINARY OLD AGE.—The most extraordinary British examples of great longlevity are those of Thomas Parr, known as Old Parr, who died in 1635 at the age of 152; Henry Jenkins, of Yorkshire, who died in 1670, aged 169; Mr. Fairbrother, who died at Wigan, May 1770, aged 133; James Shellie, an Irish farmer, who died in June 1752, aged 136; and Martha Hannah, of Cullybackey, Ireland, who died in 1808, aged 128. But Great Britain and Ireland are not the only countries that breed centenarians. In 1880, Elizabeth Haywood, a free negro, died in Jamaica, aged 130; in 1742, a Portuguese gentleman, Jos. Homem da Cunha Deca, died, aged 129; and in 1719 a Portuguese lady, Joanna Francisca de Piedade, was still living at the age of 120. But most writers on the subject seem to agree that our own islands produce an unusual proportion of long-lived people. They also agree that more men than women reach extreme old age.

CORRESPONDENCE.

Bradford, Yorkshire, Jan. 28, 1888.
President George Teasdale.

Dear Brother,—I take pleasure in writing a few lines to you to let you know how I am getting along in the missionary field. After visiting my friends I started for my new field of labor, and commenced my work as a missionary on the 27th of December last. I can say that I rejoice in my labors, and never felt happier in all my life. I feel it to be one of the greatest honors that could be conferred upon me, to be called to assist in spreading the glorious truths of the everlasting Gospel which have been revealed in these last days for the redemption and salvation of all those who will believe and obey its doctrines. The greatest ambition I have at present is to honor the calling whereunto the Lord has called me.

I have been traveling most of my time with Elder R. W. Stoney, and I find him to be a man that is seeking to fill a good mission and do honor to his calling. We like our President, Elder Quigley, firstrate, and we are all united in our endeavors to build up God's kingdom in this part. The Saints here are few and scattered, and for some time past there has been a spirit of discontent prevailing among them, but I am glad to say there seems to be a revival. I think great credit is due Brother Stoney, for he appears to have worked hard against all opposition. The Saints see we are all determined, by the help of God, to work up the Conference and do our best to make them happy, and bring others to a knowledge of the truth, and therefore they are beginning to feel better, and I think they will begin to help us to spread the work of God before long.

There is only one meeting room and one Branch in all the Conference, but we are hoping to give a better report before long. We hold cottage meetings on Sundays at Leeds, Huddersfield and Burkenshaw. There are a few investigating, and we hope to baptize a few in Leeds before long. There were five baptisms in Clayton last Sunday. There is plenty of work, and we are kept busy all the time. We spend a good portion of our time tracting, and in that way we get the privilege of preaching the Gospel to many people. We change tracts with them about three times, and then we make it a point to bear our testimony to them before leaving, and thus are they without excuse. We have tracts out in Clayton, Bradford, Yeadon, Otley, Leeds and Ardsley. We meet with much opposition in this direction; there are many of the people who are so bitter that they will not even read our tracts, and sometimes we have to stand and listen to a stream of lies and abuse. Nevertheless we take consolation in knowing that if we do not convert the people, we are warning them like Noah of old.

We have lots of walking, the Saints being so scattered, and we have to separate sometimes in order to keep all the meetings going, but we remember each other in our prayers, and unite daily in calling upon the Lord to lead us to the honest in heart, for we realize that our mission is to hunt them out and warn all people with whom we come in contact.

Praying God to bless you with the revelations of His Holy Spirit, that you may be enabled to direct aright all the affairs of the Church in this Mission, I remain,

Your brother in the Gospel,
JOSEPH ECKERSLEY.

Glasgow, Jan. 31, 1888.
President Geo. Teasdale:

Dear Brother,—I am thankful to say we are all well at "119," as also all the Elders and Saints in the Conference, as far as I have been informed; and I trust you are all well at "42."

On Thursday, the 26th inst., we had the pleasure of adding to our number three new members, and one re-baptized—a young man that had been baptized when a boy, but had not been interested in the work enough to attend to any of his duties as a member. I taught him the Gospel and consider him also a new convert, thus making four in number. I am thankful to say there are some others that have told me they intended to unite with us before I am released

so you see we are doing a little in the City of Glasgow. We have been working quietly for a few weeks past, visiting with those that seem interested in our message, and have decided to commence, as soon as the weather will permit, our out-door meetings. As I informed you, I think that the most successful way of letting the people know that we are among them.

We have circulated two thousand leaflets, with our place of meeting printed thereon, but am sorry to say this has not been the means of bringing anyone to our hall. We have, however, a few strangers that attend our meetings from time to time; parties that have been invited to do so by some of the Saints; and I concur with you in your statement that if we could get the Saints to attend to their duties and let their light shine, others would be led to follow their footsteps and glorify God. But to get them to do this is the rub.

We are endeavoring in our humble way, in connection with the lesser priesthood, to get the Saints to awaken to a sense of their duty. I tell you some will only awake when the judgments of God overtakes them. We have a great many good, honest Latter-day Saints that are striving—many of them in the midst of sin and poverty—to live up to their covenants, praying continually for deliverance from these lands, and may God grant that their prayers will be answered.

Elders in the Conference are, I believe, doing all in their power, under the circumstances that exist, to magnify their calling as servants of God, having to meet many obstacles, the greatest of which is the indifference manifested by the people. Still we are not discouraged, but intend to do our duty, and leave all in the hands of Him who's servants we are. 'Tis true we are not making many converts, and the Elders, as a rule, have to pay for what they get; and if we count what our converts cost in £. s. d., they come rather high. Yet what is money compared with eternal life. I feel amply rewarded for all I have expended and done for the good of mankind. * * * The Elders join in kind regards to all at "42."

As ever, I remain your brother in the Gospel,

JAS. T. THORN.

MINUTES OF THE LONDON CONFERENCE,

HELD AT ORSON'S ACADEMY, 23, NEW ROAD, COMMERCIAL ROAD, LONDON, EAST, SUNDAY, JAN. 30, 1888.

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ELDERS present from Utah: Apostle George Teasdale, President of the European Mission; Henry Ballard, President of, and John Biggs, James Chandler, N. Y. Schofield, L. S. Huish, Thos. Burningham, William Baker, Henry Eddington, Andrew Hyer, Robert Ford, E. White, Chas. Barrett, Wm. Wood, J. W. Thompson, Geo. Miller, John Brown, S. A. Blair, Traveling Elders in the London Conference.

10-30 a.m.

Singing. Prayer by President Teasdale. Singing.

President Ballard made a few remarks, expressing his pleasure at again meeting with the brethren in Conference; after which the Traveling Elders gave in the report of their respective Districts.

Elder A. Hyer said he had great joy in his labors in the Kent District, where he was doing all in his power to spread the Gospel. He could bear testimony that God had opened the channel of communication between heaven and earth.

Elder Burningham said the majority of the Saints in the Brighton District were striving to do their duty. He also knew that God had spoken from the heavens and restored the Gospel through the Prophet Joseph Smith.

Elder Barrett said the Saints in the Essex District were few and scattered. He had lately baptized two at Braintree. He had launched out into new fields, visiting thirteen towns, where he held forty-five meetings; had circulated some of the copies of the Voice of Warning, which were well received.

Elder Thompson had distributed a

great many tracts in the Birks and Wilts District, and tried all in his power to preach the Gospel. His testimony was that God had set up His kingdom upon the earth, and that "Mormonism" was true.

Elder Eddington had labored in the Portsmouth and Southampton District for the past eight months, striving to spread the truth of the Gospel. He had received a testimony from God of its truth.

Elder Ford gave a lengthy and interesting account of his labors in the Beds. and Herts. District, where he had already baptized five persons, and had prospects of others in the near future. He spoke of the value of the Voice of Warning, and bore his testimony to the truth of the work.

Elder Biggs, of the North London, and James Chandler, of the Whitechapel Districts, gave a brief report, and bore testimony to the truth of the Gospel.

Singing. Benediction by Elder Ballard.

2-30 p.m.

Singing. Prayer by Elder Miller. Singing. Sacrament was administered by Elders Burningham and Thompson.

Brother Alfred Stanbridge, from Hemel Hemstead, Herts., was ordained to the office of a Priest, under the hands of Apostle George Teasdale.

The statistical report of the Conference was then read, which on the whole, showed the Conference to be in a progressive condition. The general authorities of the Church as sustained at the last general Conference in Salt Lake City were then presented by Elder Schofield and unanimously sustained, together with the local priesthood.

Elder White, of the Portsmouth and Southampton District, could bear testimony to the restoration of the Gospel, and the establishment of the kingdom of God upon the earth; exhorted the Saints to faithfulness.

Elder Blair said he had left the Whitechapel Branch twenty years ago to gather with the Saints in Zion; and he esteemed it an honor to return to this country to preach the Gospel. He could bear testimony that Joseph Smith was a prophet of God; and one of the greatest prophets that ever lived.

Elder Miller realized the Saints were engaged in the work of God; and his testimony was that God had spoken from the heavens. He dwelt for some time on the subject of the gathering of Israel.

Apostle Geo. Teasdale said Joseph Smith was sent of God, or he was not. If God had sent him, then those who rejected him rejected God. He embraced the Gospel in 1852. It was an anti-"Mormon" tract which led him into the Church, for it caused him to investigate for himself. He went to the Lord, and the Lord revealed to him that the Gospel was true. He had known for many years that the work in which he was engaged was the work of God. He could not understand why men should choose to believe falsehood rather than truth, except that those who did believe the Gospel were those whose names were written in the Lamb's book of life. This was a great dispensation; the Elders were called by revelation; they could not baptize or lay on hands without authority; they were but instruments, it was God Himself who gave the Holy Ghost. He knew that he, in connection with the Elders round him, had been sent of God, and the days would come when the world would know it (President Teasdale here prayed that God would bless the Elders around him, and said he knew that God would bless them. The power that accompanied these remarks was such as to make a deep impression on all who heard them, and will not be soon forgotten. Truly God is with the Elders of Israel!). President Teasdale concluded by counseling the brethren not to enter into unprofitable discussion with those who did not want the truth, saying it would be a bad day for the nations of the earth when the Elders were called home from among them. He also bore a faithful testimony to the work of God.

Singing. Prayer by Elder L. S. Huish.

6-30 p.m.

Singing. Prayer by Elder Schofield. Singing.